BF
639
.M65

TRIUNE DEVELOPMENT

THE ROAD TO SELF-MASTERY

By ANNA JENNESS-MILLER

Class BF 639
Book .M65
Copyright No.

COPYRIGHT DEPOSIT.

Triune Development

Triune Development Series

TRIUNE DEVELOPMENT.

The Road to Self-mastery.

TRIUNE MOVEMENTS.

Exercises of Rhythm and Joy.

Illustrated with photographs, diagrams and original musical themes, by BERTRAM SHAPLEIGH

TRIUNE MOTHERHOOD.

Its Pains and Pleasures.

Its Ethical Possibilities.

Its Spiritual Responsibilities.

THE BEAUTIFUL STORY OF GOD'S HUMAN GARDEN.
As mother should tell it to her girls.

TRIUNE BRIEFLETS.

The Quarterly Lesson of the Triune Order.

Triune Development

The Road to Self-Mastery

By

ANNA JENNESS-MILLER

New York City
The Triune Order
1909

BF 639
.M65

Copyrignt, 1909
By Anna Jenness-Miller

©Cl.A251539

Printed by William Green, New York City

Everything that man undertakes, whether by action, word, or in whatsoever way, ought to spring from a union of all his faculties.—GOETHE.

There is but one temple in the universe and that is the body of man.—NOVALIS.

This age needs to be awakened to a positive and vital faith in the living reality and all-embracing presence of an invisible spiritual kingdom of deific life, wisdom and goodness, with which man is inwardly and vitally related, and may become consciously identified in fellowship of life and action.—DEWEY.

The Triune Order

Unity of Spirit, Mind and Body.

Activity and Service.

Self Help and Help for Others.

Give and Take
in
Joyous Reciprocity.

Co-operation in Every Department of Life.

Faith Without Work is Valueless.

TRIUNE DEVELOPMENT

The Road to Self-Mastery Is a Rugged Climb, Beset with the Temptations of Illusion and the Dangers of Ignorance. At Its Summit, Struggle Merges Into the Joy of Spiritual Sovereignty Over Mind, and Mental Dominion Over Body.

The true joy of living is to feel all one's organs and faculties keyed to exuberant vitality. Ill health is both a physical and spiritual handicap. No one knows this better than those who have experienced it. To unfold harmoniously, spirit needs sound and symmetrical housing. Creative Wisdom provides everything necessary for this in the wide domain of Nature; but requires man to transmute crude potentialities into the higher potencies for himself.

Not much that is worth having comes by inspiration. Work is the key that unlocks the storehouse of personal power. Standing "amid the eternal ways" it is our privilege to lay hold upon ever-widening opportunities for noble development. On this plane of activity adjustment of spirit to its instrument of expression, the body, is the all-important lesson. Some never learn it, and in consequence drag out a miserable existence. Others, like myself, struggle into co-operation with constructive principles through suffering.

Twenty years ago I was ignorant of the most elementary facts of vital chemistry. My health, never good at best, failed entirely because I did not know how

to conserve it. Invalidism was not a cheerful outlook for one just at the threshold of married life. Fortunately, however, I had youth and a buoyant temperament. Still more to the point, I was determined to get well. This led me to study the laws of health for myself.

Upon Nature's principle that the energy of any living organism takes a downward course which culminates in general deterioration, unless kept at its legitimate work of up-building, I based a theory of physical re-construction which stood me in good stead when put to the test. To begin with, I discarded fashion's paraphernalia for a simple and natural style of dress, taking for granted that bodily organs must have freedom to function normally. My next step was daily practice of physical exercises. Some of these I learned at a school of oratory. Others, especially adapted to my needs, were the result of experimenting for myself.

The more I studied Nature's Laws, the more convinced was I that intelligent work with nerves and muscles generates health in vital organs. Faith increased as strength returned. Day by day I said joyfully, "I am getting better. I am going to be well. I am better—there is no doubt about it." I did not then know the vitalizing force of such reiteration, nor understand the principles by which indwelling certainty stimulates physiological processes.

Out of sheer gratitude for ultimate restoration to health, I told occasional sufferers who came my way of the means with which I had consciously worked.

I could not tell them of the more fundamental life-giving powers unconsciously evoked, for I was still as ignorant of the Laws of Subjective Mind as I had before been of Organic Law.

Just how the fact of my self-healing spread in the first instance I never quite understood. But women began to gather from near and far, to hear more of the "new gospel of health." My home in Washington was besieged in season and out, like a public institution. With ever-increasing enthusiasm for helping those who were in the unfortunate plight that I had been, without money or price I taught the exercises, and explained the essential features of the garments that I wore. These were in striking contrast to fashion's deformities, for that was the day of heavy skirts and many waist-bands, of the curved corset-front, the big bustle, the tie-back, and skin-tight sleeves so fitted at the shoulder that one must put on her hat before her bodice, as it was almost impossible to raise the arms to do so afterward.

Women's organizations began to invite me to address them, and the newspapers took notice. "Here is a novelty worth exploiting," they said. And exploit it they did, so effectively as to launch me upon the professional platform work of Dress Improvement and Physical Culture to which I gave ten years of continuous effort.

From letters received during that time, and since, more than in any other way, have I been able to measure what was accomplished. While it is reasonable

to suppose that some out of tens of thousands of communications from women of as many different temperaments were written for effect, by far the larger number ring true in their statement of benefit received. But what makes such expressions of gratitude more sacred and personal than all the rest, is the dominant note of faith that there need be no reserve, in pouring out the innermost sufferings of soul as well as body, to me.

Between the written lines of too many of these communications, alas! are the unwritten records of heart struggles, of failure, injustice and wrong endured to the breaking-point. Or the still more tragic confession of moral and spiritual delinquencies, which irresistibly report in bodily condition, as Nature with inexorable justice squares her accounts with broken laws.

In the perspective of time, I see that my work was from the first as much psychological as physiological. Year in and year out, from the platform and in writing, I taught that health is not a matter of building from the outside, a putting-on, but is instead of inner unfolding. If I laid stress upon physical exercise as a means for relaxing nerve tension and increasing muscular fibre, I also taught that well-rounded development demands balanced interaction of the powers of mind as well as body.

Thus by a species of intuitive co-ordination between the mental and physical, I kept myself *en rapport* with the stored vitality of Nature, and inspired others

to draw vigor from the same inexhaustible source. In no other way could I have endured the wearing irregularities of travel, the constant exposure to colds in draughty public buildings, and the general drain upon strength incidental to strenuous one-day-in-a-place lecture work for so many years. Neither would the effect of my teaching have been the same.

Full awakening to the rationale of Triune Development, or Unity of Spirit, Mind and Body, came when I was no longer in public work. It was, loosely speaking, the net result of practical experience, plus an accumulation of impressions which had been growing in force from day to day. As long as I was in the thick of a profession in which all effort converged to a single focus, I had no time to probe for the inner significance of my own unfolding thought, to say nothing about investigating the basic principles of the different schools of metaphysical belief which were challenging public attention in the name of a Higher Science of Life.

When personal reasons made it expedient for me to withdraw from public work, opportunity came to put the accretion of years to rights for comparison with the general progress. Without prejudice, with an open and candid mind, I read the writings of advanced thinkers, and listened to what they had to say, ready and eager for still further understanding of how to achieve the most practical all-around development.

And here I use the word practical in its literal meaning, because I know that whatever one's mental

appreciation of an eloquently clothed ideal, the vital question for any true teacher must always be—Can this inspiring abstraction be transmuted into an effective instrument of helpfulness to the many? Will it meet the every-day needs of men and women on life's level? Is it a full-orbed sun, of a radiance to brighten the experiences of the struggling millions, or but a nebulous reflection of splendid luminaries like those of the milky way, so far distant that none but the advanced student, straining his gaze through the most powerful telescope, can grasp the stupendous truth of it? In other words, is it a vision of the higher reaches only, or a get-right-down-to-work principle with the vital potency to change and improve the hard facts of the here and now, of the average man's undevelopment?

I have always had the faculty for looking at both sides of a question, and rarely take a far-reaching step without considering what opposes it in the opposite direction. This tendency often acts as a check upon enthusiasm which would otherwise carry me beyond the point of equilibrium. It was what kept my Dress Improvement and Physical Culture work within the conservative limits that made it acceptable to so many who would have fled from any other known system of Dress Reform—for that was what people persisted in calling it in spite of my protests. And it was the same trend of mind that made my investigation of strictly metaphysical postulates a helpful balancing of pros and cons, which quickened thought and stimulated

intuition, without interfering with my liberty to think for myself.

With due respect for the opinions of those who cut loose from belief in the reality of man's physical nature I am less prepared to take such an extreme stand after giving the subject a good deal of thought, than before. The more I study human unfolding, the more convinced am I that every Divine command to go forward into larger understanding has a reason attached to it within the lines and limits of Natural Law.

That the Real Man is, in the last analysis, Spiritual needs no argument. Upon the other hand, it takes but a walk through the streets of any big city, where every stratum of emerging consciousness is in evidence, to realize that the larger numbers are still deep in conflict with material conditions. It could not be otherwise in a world in process of making. This is no cause for discouragement, and no argument against man's ultimate high destiny; but it is a good practical reason for keeping within the established order, which has unerringly brought humanity to its present place on the upward road.

The race achieves maturity of powers by the slow, selective work of the centuries. By eliminating this to-day, and that to-morrow; discarding theories that have served their purpose, and are no longer of use to the general upbuilding, while shoring up others, so to speak, that may still be turned to good account for a time. In this way the noble edifice of human

progress rises against a background of outgrown traditions and beliefs, as the present Treasury at Washington has risen into the solid granite a little at a time, every crumbling block and column of the original structure replaced by the more enduring stone.

In its larger aspect, life is a struggle to gain proportion between spiritual perception, moral character and physical health—a Triune Development. The best man among us is the one whose three-fold nature maintains the most perfect equipoise in the practical affairs of life. These are essentially carried on at a level where all sorts and kinds of degenerating tendencies are at work to drag us down.

The beautiful theory, so often put forward, that all the heaven-born forces of the Universe conspire together to elevate man, is sanctioned by neither science nor the proven facts of life. The plain truth of it is, that Creative Wisdom placed man on this planet to work out his own spiritual unfolding, through the collective experience of flesh and sense. He was given the crude implements of his task, with time and the laws to improve them; but nothing more. In other words, it has always been Nature's way to help those upward who help themselves; and to pull those down who do not.

The most exalted theories that run athwart this co-operative principle of the higher development are impotent to change its inexorable justice and majesty. Neither did Creative Intent make Laws so loosely

that man must needs slip the cables of some, in order to get a better hold upon others, in the upward climb. The Law of human unfolding was, is and always will be the same—a three-fold organic, mental and spiritual unity. For which reason, those who most stoutly deny the reality of physical nature, in effort to exalt spirit, have never been able to make good in a thoroughgoing way.

To put it more to the point—Where is the metaphysician of any school who has conquered such bodily imperatives as the need for rest, sleep, food, water, heat, clothing and elimination of waste products from the system through the natural channels? Before such an elemental catastrophe as a cyclone or earthquake the believer in the power of mind to control matter stands helpless as any other unfortunate. Trapped in a burning building or sinking ship, he suffers fatal consequences. Accidents crush and mangle his flesh and bones without regard to his theories. The bullet of an assassin reaches his heart as readily as it does that of another of different faith. The deadly toadstool, when eaten by mistake for the toothsome mushroom, lays him as low as though the thought of poison had been uppermost in the mind. He is just as dependent upon the light of the sun, the ozone of the air, seed-time and harvest as any other. In short, in all the vital essentials of mere animal existence there is little appreciable difference between men of the widest mental and spiritual divergence.

To claim, as an occasional one does, that they are too busy with loftier phases of mental control to waste time in overcoming such trivialities as these, is to beg the question. To assert that a little more faith is the only thing wanting to make spirit master over every condition of life and death proves nothing. To say, as still others do, that the unreality of matter, and similar postulates, have a different meaning from what the uninitiated suppose, is to imply that the function of language is to obscure, and not to make thought clear.

Why should truth ever be stated in any but the plainest terms? The better a vital theory is understood, the better it serves its purpose. Mysticism, which was the breath of religion and the power of the priesthood in other ages, has no place in the broad light of a Twentieth Century day. Let us throw open every door that will make the meaning and purpose of man's existence clearer. Self-mastery is a matter of self-understanding as well as self-control. It can only be gained through experience and the discipline which comes from learning how to handle the Divinely ordained tools of spiritual unfolding.

In the Infinite System of Nature, some laws were left for man to bring under control by the vitalizing touch of spirit. Others were placed outside the orbit of human volition. That the vital chemistry of his belief renders a consistent metaphysician immune to much that would affect the ordinary man is not to be

doubted. He would stand a good chance of passing scathless through a plague that swept others off by hundreds, especially those weakened by fear. Belief in health is the most effective of tonics. Sound tissue does not furnish the right soil for development of deadly microbes. And yet, few sensible people would be willing to substitute denial of the reality of Asiatic cholera, Bubonic plague, leprosy, yellow fever, smallpox, diphtheria, pneumonia and tuberculosis for the scientific knowledge and sanitary vigilance which have done, and are doing, so much to banish these dread specters.

The wise man does not attempt to shut his eyes to the self-evident truth that Organic Law works at its highest potentiality under the inspiration of Spirit; but finds it a reason for striking physical roots deeper into spiritual soil. He works with fuller measure of joyous and joy-giving faith than ever before, because he sees that the charter of true happiness is right use of all the God-given materials at command.

It does not take allegiance to any fixed system of Higher Thought to realize that a resistless mental current is formed, and still forming far and wide, which carries visible proof of the transfiguring power of invisible spirit in the affairs of men. Intelligent investigators the world over are concerning themselves more with ways and means to gain command of self in the Here and Now, than with salvation in some future state. They are just awakening to the significant truth

that there is, and can be, no eternity but the present; that every to-morrow of Life Everlasting is the epitome of the experiences and gains of to-days.

There is nothing one-sided or discouraging about human development. It is unhurried, unceasing, self-expanding. It is forever upward and onward. A constant gaining of inspiration and supremacy of the higher over the lower forces of nature, through balanced interaction of all. A constant learning of how to achieve greater personal effectiveness and larger helpfulness to others.

The world is better to-day than it has ever been, simply because greater numbers have more light upon the path. It will be better a few years hence than it is now. The Spirit of Brotherhood is increasing and manifesting in new ways constantly. More people are making an effort, in one way and another, to live unselfish lives. In proof of this, one has only to look at the achievements of different organizations, to say nothing of individuals, whose efforts in behalf of spiritual and moral betterment are supplemented by material help for the unfortunate, of the most substantial kind.

The royal possibilities in human nature shine out in their true colors when men and women, widely separated by race and class traditions, meet upon a common ground to weave the Christ-spirit into a pattern of helpfulness to their fellow beings. History records no more beautiful expression of true love for humanity, than that of the Christian Rector in New

York City, who stood with head bared and church bells tolling, while a solemn Jewish procession passed by, in sorrow for brothers massacred in a far-away land.

It matters little to the ordinary traveler under what flag he sails the ocean, if the captain on the bridge be an able mariner, who knows how to bring his ship safely into port. The name of the religion, or system, by which we embark upon the broad sea of progressive activity, is of even less consequence. What concerns us is whether its teachings have the true quality to pilot us through the rocks and shoals of human weakness; through ignorance and temptations into the harbor of noble self-understanding and self-mastery.

Some systems of belief attract us more sympathetically than others. But this is not in itself argument that one has more of truth than another. We are all too prone to think convictions out-of-joint with the eternal verities which differ from our own. We should remember that no religious belief, or system of thought, ever took hold of large numbers of mankind, that did not have truth for its carrying power, however great its attendant error. Even greater emphasis should be laid upon the probability that what satisfies inner perceptions to-day, will be changed to-morrow by increased understanding.

No age or nation, no sect or people ever had, or will have, a monopoly of Truth. Truth is progressive. It unfolds with men's own unfoldment. The seers and prophets of the ages have been pathfinders for the

masses; leaders who have scaled the heights of spiritual insight, and flung the life-line of uplifting thought to struggling pilgrims, along the slopes.

Triune Development is not presented to the public as a system of original thought, nor in the desire to make the golden grains of truth which it contains serve as a background for personality, All so-called new thought has rise in what has preceded it. Connection between the new and old is always easy to find. Neither should ability to apply truth in a helpful way be mistaken for power to originate it. There is not a teacher whose work has progressive merit, but owes the stimulus for it to the energy of ideas poured out by myriads of minds through long periods of time. None of us can lay claim to anything more than putting ideas forward in a sincere and helpful way. When a new inspiration comes to you or me, we may be sure that it has come to others besides. That is the way Truth travels. How often it happens that a brilliant mental theory, or a principle of scientific or mechanical value, challenges public attention from widely separated sources at the same time. Each investigator is prepared to prove that his conclusions were reached independently of the others. Thus, fed from the depths of Infinite Mind, the life-stream of progress flows from the four quarters of the world to enrich a common humanity.

As a name to symbolize teaching devoted to the Laws of man's three-fold growth, Triune Development

was selected as that most adequate. Spiritual and mental control of physical nature can reasonably be slated in the terms of The Triune Order of Unfolding—or Development of Body, Mind and Spirit in Unity.

Triune Development rests upon the authority of Religion and Science, which make it plain that the means for man's perpetual unfolding from lower to higher was wrought into the bases of Laws eternal and unchanging. What persisting energy of physical construction and re-construction; what automatic functional activity; what transforming of material elements into living structure; what advance from undeveloped to developed, from imperfect to perfect there was before physical man became fitted to express thought and spiritual volition. But in the hour that the higher consciousness awoke in organic nature, the race entered upon a new phase of unfolding from which there is no retreat. Henceforth every faculty of spirit, mind and body must co-operate for the fulness and power of a balanced life.

It is not that the last man is not as much under the Reign of Organic Law as the first one was; but that the upward struggle has given him use of faculties that were potential in the beginning. Man had to perfect and learn how to use his physical instrument, before he could reach out and lay hold upon the energies of the spiritual plane. But proof is ample that he did not lose his connection with Physical Law, nor dependence upon it, in the process.

Here is the main point of difference between strictly Metaphysical and Triune Belief. The former cuts loose from physical moorings, in theory at least. The latter holds that Evolution furnishes the best of proof that man was intended to live consciously in every part of himself, and with the definite purpose to make physical vigor yield potency to spiritual unfolding, even as the power of spirit increases physical control. In other words, Triune Development teaches balanced interaction of the higher spiritual and lower organic. To put it even more clearly, in the ascending scale, the faculties of body must obey the behest of spirit, as a good soldier obeys his superior officers. Spirit is the commanding general in Life's battle; mind and brain are the executive staff; nerves, muscles and other organs the fighting corps.

Man's equipment for life is the most perfect that Creative Wisdom could have made. Nothing is wanting that serves humanity's higher needs. But the work of molding crude material into enduring symmetry must be carried on by man himself at the level of the general understanding at all times, as the Law provides. For this reason, Triune Development picks men and women up where it finds them; and works with means adapted to the needs of the differing social strata.

Without attempt to force radiant visions from far-off vistas of human progress, what are the facts of the life going on around us? It is a practical question that calls for a practical answer from those who

honestly wish to find the best way to help themselves and others at the same time. The most inspiring theory may prove but words in the face of a pressing need to make good. This is not to say that every impulse for the higher, every optimistic forecast, every glowing word-picture does not add impetus to human uplift. In ideals set to "the music of the spheres," in the far reaches of imagination, men often find stimulus for effort that would be well-nigh impossible otherwise. And in so far as these give courage to push onward, and wrest the "glorious liberty of the sons of God" from rugged reality, they serve the manifest purpose of Creative Intent.

But the situation is changed when faith and the higher ideals are expected to do the work of Law. Man's spiritual outlook changes and enlarges with his growth. But the Law of it remains the same to-day that it was yesterday, and will be through all the to-morrows of Time. The biologist knows as certainly that future races will come into the world and climb to physical maturity by the established order of reproduction, growth and repair, as the astronomer knows that the wandering comet will appear again in obedience to the Law of Attraction, which holds every sun, star and planet in the Sidereal System true to its course.

Enough has been written to show that Triune Development Teaching is based upon the belief that full command of self comes by noble use of all the

functions and faculties of the three-fold nature. While passing through this sphere of its unfolding, Spirit, the Eternal Real, must of necessity co-operate with Organic Law for symmetry and proportion. Not to do so is to run athwart Creative Wisdom, which designed the physical body to serve man's needs in this world. That the atoms used by Law for his housing here, disintegrate and form new combinations when man passes on, is no argument against the independent life principle in each atom, and in all atoms, commonly classed in the aggregate as matter.

A man is no more real than a tree. His is a different kind of reality. The life of the tree is limited to matter, so far as we know. Man, upon the contrary, there is every reason to believe, belongs to an Eternal Order, in which birth and re-birth into physical conditions, that he may gain all earthly experience from primitive to complex, is as it were but a single phase out of millions of phases of spiritual activity and progression.

Triune Belief holds that Laws were designed to set men free, not to handicap them. It accepts obedience to their mandates as a constitutional necessity of human unfolding. It regards suffering as the growing pains of formative experience; passion as the brute energy of undeveloped life forces at work in crude attempt to use the tools provided in Nature's workshop for modeling life into a pattern of physical health and moral beauty. It holds the struggle of virtue with vice, knowl-

edge with ignorance, health with disease, self-less-ness with selfishness, to be the struggle of the divine spiritual with the human physical, in efforts to acquire proportion and equipoise—the only true self-command.

Triune Development teaches that every organ, faculty and sense has its legitimate use when brought under the orderly control of spirit. Self-mastery is a greater achievement than self-repression. The religious recluse does no wrong. His buried talent is safe. But his is a negative virtue. The best servant of life is now as in the days of the Master's teaching, the one who renders an account of powers increased by right use.

The average man is forced to gain experience in the open, beset by foes within and without. Any theory of development which is not broad enough to apply to the whole gamut of life, with all of its varying conditions good, bad and indifferent, must fail of its purpose. Upon every side, in high places and low, from palace to hovel, is ignorance to be overcome. It is reflected in a thousand and one different ways, out of reach of the ordinary run of generalities for human improvement. An everyday working belief must have the wearing qualities of homespun. For moments of glorified vision upon the mountain peaks of thought, there are hours of pilgrimage in the valley of the commonplace, where trials, temptations and sordid duties test our mettle and prove the value of our faith.

Books written from the heights exhilarate and thrill us as does a noble symphony or a painted or sculp-

tured masterpiece. Ideals are beacon lights on the shores of life—But they are not life itself.

For faithful portraiture of humanity we must go to the newspapers; and get into vital contact with men and women upon the highways and in the by-ways of every-day existence. We must know them for the suffering, struggling, conquering souls that they are. In no other way can we get perspective and realize the grandeur of Almighty Wisdom in creating Man and the Law—Life and a Principle for its unceasing upward Growth.

In the great Scheme of the Everlasting the physical plays but a temporary part. But that part is an essential unit in the perfected whole. And the Law of it is as divine as what follows upon the spiritual plane. All Law is symmetrical and logical in sequence. This is the three-fold plane of human unfolding, and attempt to live the life of pure spirit here is contrary to the Law of Triple-Unity governing this sphere of activity. It leads irresistibly to the cloister and cell, to solitude and meditation away from the haunts of men; out of touch with the world's busy interests, and largely out of sympathy with the practical needs of its struggling millions.

It is just as important to recognize and provide for the human demands of our Triune Natures, as for the spiritual. What is real life but understanding and sympathy, unselfishness and helpfulness toward others, and joy within ourselves for every good gift of body, as well as spirit? To truly live is to love life and

see beauty in every phase of it: from primitive instincts for the better in the least developed of mankind, to the finer psychological perceptions of those older in the struggle and more matured by longer experience.

To be gloriously human—and what else should we wish to be in human form?—is to be rounded and self-mastered in every vital organ and function. To be self-mastered is to know and reverence and keep the Laws of our Triune Growth. In other words, to be humanly-spiritual—the only proportioned spirituality possible in this life in physical organism—one must hold fast to belief in the good and true in everything; knowing that nothing is that is not of Divine Origin and according to the Laws of Creative Wisdom from the beginning.

Without exaggeration, ours can be called the age of specialists for self-improvement and the regeneration of others. In whatever direction we turn the man with a theory is there. It may be spiritual or physical—but a "cure-all" it is sure to be, in either case.

Spiritual denial of the reality of the material universe, and everything in it, meets a counter claim that the only thing man knows or can know, is what he perceives with his senses. Therefore the only rational belief must be making the most of everything on earth. One man finds a certain school of physical development the royal road to health here, and the way to acquire virtue that will insure happiness hereafter. Another is certain that deep breathing alone gives command of

all the forces of growth within and without; while a third is profoundly convinced that the whole gospel of true living can be summed up in—"As a man thinketh, so is he." One says the mainspring of righteous energy is eating the right foods. The next man is equally convinced that it is not the kind of food we eat, but the way we eat it that counts.

The list is too long to follow out. It runs the whole length of human experience, and presents difficulties greater than those of a Chinese puzzle to one who is truly seeking light upon the path. It is only when all these theories are brought to focus and proportion within the Law, that we see each one at its own value, as a single nugget from out the inexhaustible mine of Truth.

Triune Development takes its rise in recognition of the essential unity of all tried and proven means for growth under the Law. And makes no stumbling-block of the scientific fact that matter is the ever-changing and indestructible substance used by the Life-Principle for all structural purposes—The raiment, but not the man.

Triune Development is not a theory in the common acceptation of the term. It works with what is self-evident. Symmetrical human development can be proven neither more nor less than balanced use of all the forces of nature, by which "we are changed into the same image from glory to glory." Triune Development does not set up to analyze or define Life or

Spirit, or don the cap of wisdom in effort to prove postulates for which no rationale can be found.

It does no good to claim that spirit can set all the demands of nature at defiance upon this plane of its unfolding. In comes the Law to prove the folly of it by holding every man of us true to the logical sequence of birth, automatic functional activity during growth to maturity, decline to age, and the final change called death.

And if it could, what would be gained? Does not intelligent co-operation with Law offer broad enough scope for human activity and growth into self-mastered manhood to satisfy every longing? Where is the limit set? Organic Law can be proven adequate to the most perfect health and radiant beauty of form and contour —and all true beauty is a power for good. The most profound mental grasp of the world's greatest thinkers has never yet sounded the full capacity of the mechanism of the human brain. While Spiritual Law, which satisfies man's desire for everlastingness, at the same time meets his every-day need for something greater than himself, "in which to live and move and have his being." As long as man desires nobler realizations— and that will be as long as time endures—Spiritual Law will keep at its work of weaving the supernal pattern of it into the imperishable fibre of him.

But the mistake must not be made of sitting down with hands folded, to let everything take its own course. The Law, which is always operative, works with absolute impartiality to help man up or down, as he decrees.

It is true that nature carries on such automatic physiological processes as breathing, the heart's action, digestion, secretion, and other functional activities, independent of man's help. But always at a lower potentiality without than with his co-operation. The rationale of the higher development, physical, mental and spiritual, is first, last and forever Co-operation with the Law. And it is with this underlying principle of the higher growth that Triune Development works.

The object of the Triune Order of Teaching is to bring those who wish to understand the best means for self-development, and helping others, into touch, and in general to stimulate interest in sound and sane methods of progress. Triune Development aims to teach all who are interested how to gain the fulness and power of the balanced life, at the level of their own understanding and needs. For we must not forget the wide differences in human nature; or take it for granted that what helps one man is going to turn all others out in the same mold, without regard to different degrees of intellectual grasp.

Proportion is one thing to the man on the lower stratum of the human struggle; another to the one further up. But the Law which reaches from Infinite to Infinite is inclusive enough to make men proportioned and self-mastered with such material as each has at command—and still further to provide the true bond of human sympathy, within which all may work together for the common good.

Before stating the general purposes of the Triune Order, and the practical work to be taken in hand by members and students, at greater length, emphasis must be laid upon cultivation of an unprejudiced and tolerant mind as the most fundamental principle of its teaching. Those ready for any system will accept it of their own free will when it is presented in a clear and convincing way. Effort to make others do so by dogmatism and argument is opposed to the true spirit of liberty.

No one with the most elemental sense of individual rights would attempt to bind another and drag him in a direction in which he did not wish to go. Yet this is just what we do with spirit, when we seek to coerce belief. Any of us may sow seed from our own garden broadcast, but the flowering must be left to the higher law of growth. Perfect freedom is essential to perfect development. Through the ages, men have fought for liberty of thought and action, so deeply is the justice of it wrought into human consciousness. How much more inviolate should be held man's right to freedom of spirit!

Triune Teaching first takes up the physical plane of Tri-Unity, because that is the way Nature leads. Organic Law must have begun the work of getting man ready for spiritual unfolding upon this plane, at a point far below the most savage state of life to be found anywhere to-day. It is claimed by those who ought to know that no primitive or barbaric race has ever been dis-

covered that did not have some kind of instinctive spiritual belief, however crude.

But if Evolution be true, as we believe, there must have been long periods of time before a single cell—in which the race began life on earth—had climbed to the stature of man, when there could have been no evidence whatever of his ultimate high destiny. Just as the single cell in which the human infant begins life to-day is indistinguishable from that of any other animal—all having the same unformed protoplasm for a starting-point, and working out their own destiny according to the pattern furnished by Creative Energy, for each, from the beginning.

And afterward, in the dim dawn of spiritual consciousness, the lower forces of nature so far outstripped the higher that man was regarded as a physical rather than a spiritual being; whose real mission on earth was saving his soul for a heaven of do-nothingness forever afterward—a state so opposed to the whole Divine Scheme of revealed life and activity that the wonder is Religion even endorsed it.

Man's Triple-Unity, as Spirit, Mind and Body, is just beginning to be understood—and, I regret to say, misunderstood as well. Man, as spirit, a spark from the Eternal forced by the Laws of its own spiritual origin to perpetual unfolding; in full command of mind and body, the instruments designed for contact with other forms of life on earth, is a new being that we are but little acquainted with. It is not strange that

in effort to explain him, some swing out of the angle of vision in which he appears in true character as a Triune Being, and present him one-sidedly as having neither physical reality nor connection with what can be perceived by the senses.

Triune Development is teaching for all, because it works with all the laws of man's nature. It stands for bodily improvement by every scientific as well as spiritual means. The causes for sickness and suffering, immorality and crime, poverty and wretchedness, are grounded in undevelopment and ignorance. The cure is not theory, but practical helpfulness. Generalizations will not make the world better. We may tell a sick mother with a half dozen children dependent upon her for support, not to worry, that worry kills; that a serene mind and cheerful outlook are what she needs for happiness. And such advice, which also contains a precious grain of truth, will probably fall upon deaf ears. Or she will cry out in her misery, as the hungry woman did when the pious deacon prayed with her, exhorting the Lord to send faith and patience and fortitude—"And potatoes, Lord, potatoes!"

Potatoes are, figuratively, the practical side of Triune Development. What mental healer would accept the challenge to restore a starving man to robust health, without the aid of nourishment? The Master himself set the example of proportioned recognition of Law when he said to the Pharisees, who condemned the disciples for plucking and eating the corn on the

Sabbath, "Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; how he went into the house of God, and did take and eat the showbread and gave also to them that were with him; which it is not lawful to eat but for the priests alone?"

With food, and other things symbolized by it, to satisfy the demands of organic nature; and faith and all beautiful ideals for spiritual hunger, we have the perfect combination for starving humanity.

Triune Teaching begins with physical development for the soundest of reasons. There are millions of undeveloped, underfed, diseased and deformed men, women and children in the world, whose physical sufferings, moral delinquencies and other crimes can be traced directly or indirectly to lack of proper exercise, right breathing, wholesome food, sanitary surroundings and proportioned activities. The need for healthy lung tissue, a sound heart, strong muscles, steady nerves, good blood and a clear brain must claim first attention in any balanced system of development. These are the bases of happy, useful living day by day, and the only sane foundation upon which to build hope for a future worth having.

What we are at any given time is the net result of all we ever have been. Each one is responsible for the house in which he lives. He can make it big and broad and roomy, and filled with beautiful furnishings; or narrow and cramped and overflowing with inharmonious and discordant things.

We hear this truth so often in one way or another, that it would seem a platitude, were it not repeated to give emphasis to the still more fundamental truth that, while man in the last analysis is his own master-builder, he is still dependent upon external nature for constructive materials to work with. And above all, upon conditions, often outside his own control, for opportunity to use these in the best way. There are few people, whatever their station in life, who have not experienced such handicap first or last.

Enthusiasts are apt to let the glamor of the ultimate blind them to the practical difficulties in the way of attaining it. Triune Teaching, upon the contrary, aims to get behind the things to be desired, into vital touch with the things that are. To find causes which operate against man's ability to translate higher potentialities into noble activities. And thus armed, to aid in removing obstacles to progress by rational means.

To return to the starting-point of Triune Development. Ten years in the thick of a work that proved the practical value of systematic exercise in health-building suggested still further study and investigation along the same lines. This in turn led to belief that muscular movements having a mental and spiritual, as well as physical, purpose can not only be made to serve as physiological correctives of depressed nerve and muscular conditions, but as psychic inspiration to pure happiness for its own sake—A force too little reckoned with

by most of those who are interested in ways and means for improving humanity.

Triune Movements, as a system, were the outcome of much study and experiment. Every Triune movement has a motive. Interesting in itself, this is still further enhanced by original musical interpretation, the work of Mr. Bertram Shapleigh, of England; who, born an American, achieved such instant success among the highest critics and lovers of the art abroad that he has since become, to all intents and purposes, a European composer.

Triune movements not only tone up muscles and nerves, and through them the whole body, but what is of equal consequence to balance and proportion, satisfy the inborn love of joyous movement—which is as old as humanity—Something lacking in modern systems of hard and fast, by-the-rule physical exercises, my own earlier system included. Not that Triune movements do not conform to rules of the highest. But these have rise in feeling as well as movement; in sentiment as well as science; and express the spontaneous delight of controlled freedom—if the expression may be permitted—in use of the instruments of motion and emotion; no less than satisfaction that such freedom is the royal road to vital health. In other words, Triune movements are, broadly stated, more inclusive in purpose and consequently better adapted to accomplish far-reaching results than other systems of exercise based upon

different understanding of what constitutes symmetrical development.

In the limited space at command in this little book whose purpose does not extend beyond giving a bird's-eye view, as it were, of what is meant by Triune Development, Triune Teaching and the Triune Order, more space need not be devoted to this particular branch of the work, basic though it be. In the book, "Triune Movements," the underlying principles of balanced bodily development are explained at length. Diagrams and photographs show how to practice the movements, with or without the accompanying music, according to convenience.

The Measure of a Man's Personal Worth Lies in the Degree of Unity Attained Between His Spiritual, Mental and Physical Powers—His Value to the World in the Extent of His Activity in Putting These to Service for the Common Good.

The general principles of the Triune Order of Development furnish a broad platform. Those who accept it in good earnest will find enough to do at home and abroad to save them from asking, as so many do out of sheer ennui, "Is life really worth living?" The very spirit of Triune Teaching is to make one's own life worth living by helping others to make theirs so. The Triune Order of Belief opposes, "Every man for himself and the devil take the hindermost," with, Every man for others as well as self, and the devil put out of business.

Almost any worker of large experience among the masses can recall instances of spontaneous giving from pitiful little stores to others more wretched, under stress of sympathy that would make many an one in stately mansions blush for their own indifference to what is going on at their doors, did they know the facts. But seeing and knowing is just what such people too often avoid—much as tender-hearted children run from the sight of an animal in the hands of a cruel companion, forgetting the tormented creature the moment they are out of sound of its cries.

Few of us are monsters of selfishness and cruelty. But self-centred and lacking in perspective of our true relatedness to others we are. We strain and strive to

gain and get for self. And set up false gods whose resounding emptiness becomes the burden of later years. We rush after Mammon and his throng, with ears closed to other needs and eyes for nothing but the glitter and glamor of life; and act generally as if the world and everything in it was made to satisfy our desires; until the inevitable reaction comes—for the exhilaration of selfishness never lasts. It is up to-day and down to-morrow. Periods of great elation followed by others of depression, for which the casual observer sees no reason. But the reason is there. It is all according to Law.

Life overflows with the reactions of disproportion. They report on the physical plane in too many different ways to enumerate from "blues" to neurasthenia and melancholia—according to the measure of each one's offense. Sometimes these reactions are the result of indifference, but oftener of ignorance of the Law that makes balanced activity and usefulness the way of abiding peace and happiness; and stepping-stones to health that is only symmetrical when it is of mind and spirit as well as body.

What a glorious combination is worldly wealth united to understanding and purpose to use it royally for others, as the Ruler of the Universe uses his riches for all alike! For we must not make the mistake of thinking that the extremes of human condition as we know them are proof that some men are better beloved of the Father than others, for He works

impartially by Law alone. His Law of Love is also his Law of Justice. Law moves in majestic sequence which knows no distinctions from the savage in the jungle to the monarch on the throne; from the sinner to the saint; from ignorance personified by the lowest, to knowledge incarnate in the highest. From Cause to Effect, the Infinite always Works by Law.

In Nature the sun shines, the rain falls, the harvest ripens for all alike. That one man appropriates more of the harvest than another at present is not due to any defect in the Law, but to the unequal stages of men's development upon the line of march. The man at the top has been at the bottom. The man at the bottom will reach the top, and by the same road as those who have gone before. There is no other. It is the Law. Nature provides the same starting-point for all; the same organic, mental and spiritual potentialities from the foundation; the same principle of unfolding, with equal freedom for all to choose between right use of their forces of growth, or wrong.

At some points through the ages men make much of their opportunities, and in such consonance with the higher that they forge ahead rapidly. At others they do not; and as a result slip backward into varying degrees of degeneracy, according to the measure of each one's neglect of the Law. These are the men of fine intellect and good natural powers, from whom great things are looked for, who disappoint expectation in the end. They are the ones who seem to deliberately

choose the ways of darkness, instead of light. The men of unequal balance, whose passions are given free-rein to ride rough-shod over all finer instincts—those who betray sacred trusts, preferring the gains of dishonesty to better things won by nobler means. They are the men who become embezzlers and defaulters, forgers and swindlers, who rob widows and orphans, wrong wives and children and ruin hearts and homes—The men of disproportioned physical, mental and spiritual development.

When these men emerge again upon the upward highway—as emerge they must when they have paid their debt to the Law, "to the uttermost farthing," they will have a different understanding of "As a man sows so shall he reap." Such are the Principles of Growth for all.

The question then to be asked by each one in the silence day by day, is—How are we sowing? What will the harvest be? Are we sowing in a way to reap the joys of a balanced life, or the sorrows and disappointments of disproportion? If we are not sowing for the higher, why not? What stands in the way? What other realizations compare with the three-fold poise of the self-mastered life? What is better worth having?

These are the questions that the Triune Order has been founded to assist in answering at the level of human nature's present needs. The answer reaches beyond the individual to the Eternal Brotherhood. It is a question of helpfulness, first to self, then one to another, man to

man, through the whole endless chain which links us to the Everlasting Spiritual.

Triune Development recognizes all life as undeveloped and formative from lowest to highest. Different degrees of immorality, viciousness and crime are the varied manifestations of different states of ignorance and dis-organization. When we are wiser the treatment will be corrective, not punitive.

Already there is some evidence pointing to the time when sanatoria, gymnasia and homes provided with all scientific and rational means for education of hearts, hands and brain for productive work, will take the place of reformatories, jails and prisons in dealing with the morally infirm and unbalanced—a day when the lower tendencies of human nature will no longer be held in the leash of suppression, by misunderstanding of the true character of that for which eradication by three-fold development is the only cure.

Love as the Master taught it, and humane guidance will be the recognized road along which to lead men to self-mastery and the power to "rise on stepping-stones of their dead selves to higher things." In that day we shall see that the legal execution of one or more offenders does nothing for the advancement of Civil Law and Order in the aggregate; and no longer rob these unfortunates of the remnant of their experience in the body, in the name of Christian civilization and justice.

Not that all misdemeanors and crimes manifest in a

way to call down punishment at the hands of other men. There are offenders in high places who escape the laws of their country—but none who escape the Law of Cause and Effect. From exalted positions of worldly pomp and power, it is true that many who cannot plead ignorance of the nature of their acts defy the most sacred of unwritten laws, and arrogantly trample upon obvious principles of equity year after year, until it comes to be said, "There is one law for the rich and powerful, and another for the poor and obscure."

But back of such seeming, Everlasting Law Reigns. However deep such an one may sink into moral lethargy, and however brazen his injustice toward his fellow-men may become for a time, he is still within the psychic vibrations of a principle of unfolding more inexorable and more just than any conceived of man. Behind the bolts and bars of self-accusing conscience moral leprosy stands revealed in the end to a judge whose "Unclean! Unclean!" carries with it a sentence that needs no interpretation to make clear that knowledge brings added responsibilities; and power added privileges for noble service, penalty for neglect of which one must pay in full to the Law of Degeneracy.

It is the inevitable lesson awaiting all who waste opportunities that understanding of the higher brings. The most difficult, perhaps, of all the lessons of disproportion man has to learn. For, unlike many others of ignorance and undevelopment, neglect to

make righteous use of the functions of true living has the effect to turn energy in the opposite direction that would under other conditions, make for progress. Thus forced downward by a law of his own choosing, man can only recover lost ground under conditions complicated and made harder by ever-increasing consciousness of the value of what has been wilfully sacrificed.

Any three-fold system of development must of necessity take notice of the increase of functional disturbances of purely mental origin in the present day. These are the result of increasingly complex conditions of modern methods of living. Some of the more recent forms of nervous and mental troubles manifest in ways that are the despair of the ordinary drug specialist. Some known to be the outcome of mental states act so much like a virulent poison in the blood, and have such pronounced physical symptoms, that medical skill reluctantly admits its inability to furnish the cure.

This class of diseases very generally yields to Christian and Mental Faith Healing—and for the best of reasons. It would take a very large prejudice indeed to argue that it is better to treat an effect without results, than a cause, with. It is because diseases are as often of mind as body that we cannot lay down hard and fast claims for a "cure-all" by one specific school of healing or another.

There are forms of disease which are as logically healed by faith and prayer as others are by the science

and skill of *materia medica*. Wise physicians are coming to recognize this truth, and work with it to a greater extent than is generally understood. The only wonder is that any of us have been so long in admitting what is self-evident—especially as we claim to draw inspiration from a Master's teaching who made this principle clear enough two thousand years ago.

Hold what opinion we may in general of the extreme postulates of the different Higher Thought Cults; and of those of the venerable founder of Christian Science in particular; the debt we owe to her and to them, is real, and need not be grudgingly admitted. Our attention has been called to a long-neglected truth of the utmost importance, in a way so forcible that there never can be any going back to the dense ignorance as to the power of thought which prevailed before.

There is reason to believe that the early Christian Fathers made constant use of spiritual control or thought suggestion. The vitality of this principle no doubt helped to cement the hold of the Church upon the people of that day. It certainly explains the potency of the sacred relic in this. It also adds another proof to the many that thought must hereafter be reckoned with as a positive force for good or evil in the affairs of life. Whatever the source of it, no sincere person need fear to incorporate a grain of proven truth into his daily working belief. Rather should we fear that narrowness of vision may prevent us from putting it to proportioned use of the whole.

Triune Development never loses sight of the obstacles to self-mastery and balanced progress that have rise in the mind alone—for thought works in pulling down as well as in building up. Many who should lead in all good work by reason of superior advantages, contribute nothing but stumbling blocks because of their unfortunate mental attitude toward people and things in general. This is a point of special emphasis, for we are too apt to think that the best is always to be found at the so-called top of the social strata, the worst at the bottom. Yet a diamond-bedecked bodice is even more apt to cover a heart filled with the canker of envy, selfishness and similar unlovely traits, than the rougher garb of poverty.

The reason is plain. It has nothing to do with the sentimentality that concerns itself more with making a highly colored picture of class distinction than with truth—the kind that portrays all the poor as necessarily virtuous and down-trodden, and all the rich as heartless and arrogant. As if the inner struggles of human growth were subject to modifications by the mere length of the purse!

Such causes of disproportion as excess of worldly pride, uncharitableness, lust of possession, petty power and other degenerating conditions bred of idleness and self-indulgence, are the exact opposite of those that operate to produce mental and physical disproportion in the lives of the poor and humble. But the latter, which have their roots in hardship, overwork, self-

repression and lack of all joyous incentive to self-betterment, are no less real. One who studies life without prejudice, with an open mind, seeking truth for its own sake, in the desire to contribute to the general uplift, will find organic disturbances which can only be cured by the most practical means.

There are troubles that need nothing but alternations of rest and proportioned exercise in the blessed sunshine and fresh air, with plenty of pure water, good food and a mind free from worriment—the troubles found in dark, crowded, ill-ventilated quarters, where every reasonable condition is wanting for sound body and brain building. And there are the nerve racking anxieties of poverty, that stalking specter whose grim presence casts its shadow over so many hearts and homes. There are the mental agonies born of deception and betrayal at the hands of beloved ones and trusted—a species of misery as likely to be found in the abode of wealth as in the hovel of want. There are the lonely and misunderstood in all walks of life, whose depression of spirit is due to heart-hunger and longing for kindness and vital sympathy. There are the sorrows of loss of too many kinds to enumerate; and the dull monotony of lives that never know the tonic of joy from year's end to year's end. There are the troubles of moral disproportion, which must be isolated and treated as dangerous—diseases of violence that can only be eradicated by the divinest of means. There are heart-aches caused by varying forms of degeneracy which

involve whole families, and frequently drag honored names in the dust.

The list is a long one. The troubles are as manifold as the conditions governing life itself. And the cure cannot be found in theories and generalities, however inspiring in themselves. Certain as it is "that all things work together for good" in the Infinite, this exalted truth will not do duty for your neglect or mine in failing to translate inner perception into self-improvement and helpfulness to others.

Nor can the ordinary method of giving be called true helpfulness. In a Christian community nothing takes the place of warm human sympathy and the hearty grasp of a hand. The world is not regenerated by occasional spurts of pecuniary generosity from the rich to the poor in the name of philanthropy. While it sometimes happens that the man who gives another of his dollars is the poorer of the two in all the fundamentals of enduring wealth. The man who truly gives is the one who puts his shoulders to the wheel for a man to man lifting of the load; at the same time that he puts his hand in his pocket to help out of the abundance of his material possessions.

Giving money is all right as far as it goes, if it be done in brotherly spontaneity, to help another over a rough place. Giving in a spirit of "this-relieves-my-mind-of-all-further-responsibility"-charity, that tends to pull down instead of building up the self-respect which is man's best asset in life, is something to be

deplored. The charity that increases pauperism has no place in the proportioned life of any nation. When the Eternal Law of Justice is better understood and in working among us, there will be no one wanting it.

The whole question is one of equity and balance. Men all over the world are struggling with it in one way or another. By all sorts of possible and impossible means, they are trying to realize an ideal by themselves too dimly comprehended as yet, to be worked out to the full measure of love and law—the Love that Christ taught, and the Law that holds the Universe and everything in it in Equilibrium.

It is time that we put aside our childish faith in the virtue of self-centred petitions to the Almighty to do all kinds of work for us, that the whole Divine Scheme of Law and Order provides the means for us to do for ourselves. It is time for a nobler concept of what our own contribution to life should be; for a broader understanding of the meaning of give and take in the vital struggle for human advancement.

The Triune Order of Development is not an attempt to set up a new religion as some may suppose from the name. Its purpose is simply to unite those who are interested in bettering life for themselves and others into a bond of good fellowship and mutual helpfulness, without regard to differences of religious faith—or even lack of it; certainly without discriminating against any on account of moral or physical ill-health at the time of joining the Order.

Sowing the seed of desire for normal balance and proportion in soil that is ready for it is quick work. Bringing the seed to full fruitage requires the developing process of time. It sometimes takes years to rid a swamp of noxious germs and reclaim it into a garden spot. But nothing can be accomplished without a beginning.

Some of us have made more headway toward self-mastery in one direction, some in another. But none of us have reached a point of perfection that makes it safe to assume an "I am holier than thou" attitude toward the humblest of our fellow-beings.

"Everything inferior is a higher in making, everything hateful a coming beautiful, everything evil a coming good," says an inspired German writer. Triune principles too thoroughly accord with this sentiment for the Triune Order to set up any arbitrary standard of eligibility to its ranks, beyond a sincere determination to put its teachings into practice.

The Triune Order was organized to do a practical work in a practical way. It aims to add strength to manifold effort already in progress for the betterment of our common human nature. But principally along lines that have received less attention than their importance to the balanced life deserves.

Symmetrical growth of the whole man must be both internal and external. The science of right living cannot be summed up in spiritual convictions and moral probity alone, fundamental as these are. There must

be equipoise of physical relationships—of eating and drinking, talking and laughing, dancing and singing. Amusement is as necessary to a perfect scheme of life as work. Joyousness is as legitimately begotten of the potency which lies at the heart of things as seriousness.

Life demands fresh readjustments constantly to keep pace with inner unfolding; and many practical innovations to give full play to ideals born of increasing insight. Triune methods are corrective. They build health and character by substituting more attractive conditions and compelling interests for those set aside. To replace the despondency of suffering with courage and hope, not only requires renewal of faith in the Spiritual Energy, always and everywhere at work for man's welfare and healing, but definite training in the use of practical means for bringing inharmoniously related members into vital co-operation.

A barrier strong enough to protect the unfortunate from the tyranny of gross appetites, must be so built as to make what is sane and wholesome more attractive by contrast. Children of vicious tendencies frequently grow into noble maturity under right conditions. Degeneracy oftener than not yields to changed environment, which holds the sufferer square to the light of joyous and healthful activities. The life-springs are irresistibly renewed under circumstances which exhilarate mind and body. Upon the other hand, to the treadmill of a routine of drudgery unrelieved by contrasts and unbrightened by pleasure, may be

traced many cases of ill-health, suicide and varying degrees of crime, among those who were normal enough at the start.

Triune Development holds that every human being has a right to life's joys as well as its responsibilities. One is as essential as the other to the rounding-out of character. The instinct for pleasure is inborn, like the instinct for food and drink. Slow starvation of mind and heart sets in when one is bound to conditions that allow nothing to the lighter side of nature.

Something is wrong with our civilization when any among us can be deprived of the rejuvenating forces of enjoyment pure and simple. It is plain to those who read the New Testament, without prejudice left over from the days when nothing was religion that was not gloomy, that the Master set the seal of his approval upon merrymaking, upon feasting and dancing, in more than one parable.

Nature provides liberally for man's delight. The universe is full of material for keenest enjoyment. Even our day of twenty-four hours is the most perfect possible division of time for proportioned work, sleep and recreation. The long struggle of certain trades for eight hours of labor had a sound reason back of it, and won out because it did. The pity is that its benefits are still confined to classes and not shared by all alike.

I know that some who judge by externals only contend that the laboring man's present hours of work are a positive detriment to his moral nature instead of

a gain. These surface reasoners see nothing except that those of dissipated tendencies now have more time for sensual indulgence than formerly.

But again, it must be said that something needs revising in our system of dealing with the interests of the masses, when grosser phases of life continually show up in a more alluring light than the higher—when it can be argued that any class of men must needs be kept at hard work most of their waking hours, to keep them out of mischief.

Why should this be the case, with so much that is beautiful in the world to enjoy; and what is the remedy? Why should a vulgar concert hall attract greater numbers than the church a few doors away? Certainly not because man is so degraded at the core that what is coarse essentially appeals to him more than what is clean and pure. Were this true, the world would be growing worse instead of better. And there is ample proof to the contrary.

As Triune Development comprehends the situation, purveyors of vice have a shrewd sense of the value in stage settings as it were—an understanding of the attraction of brilliant light and warmth, of companionship and good cheer, of music and the opportunity for spontaneous movement, which many of the good folk who are seeking to draw souls heavenward by means which leave the human element out, have not.

That the Salvation Army owes its large following to innovations which deal with man on his physical side,

equally with his spiritual, there is no room to doubt. And signs are not wanting that other sects and societies are waking up to the importance of considering man's higher needs in relation to his material environment. There has been vast improvement in the last few years along many lines of organized work. But we are only beginning to understand what should be done and how to do it.

It is easier to deal with some of the worst phases of cramping, narrowing conditions peculiar to crowded centres of life, than with the dull monotony and loneliness of remote country districts, where nothing changes except the seasons, and social contact is reduced to the most elemental forms of intercourse. It is instinctive dread of the awful loneliness of nature when out of touch with human beings, that keeps many poor wretches huddled together in crowded tenements, who would unquestionably be better off so far as material comforts go, were they to take the oft-repeated advice to settle in the country.

When, however, a man of the finest resources within himself is inspired to write—

"But oftentimes he feels
The intolerable vastness bow him down,
The awful homeless spaces scare his soul,"

it is easy to understand why man, a gregarious animal, will put up with anything just to be in touch with his kind.

I have been told upon good authority that insanity

is more prevalent among farmers and their wives who have plenty to eat, with sunshine and fresh air to spare, than among the underfed in dark, damp rooms in the lower quarters of our large cities. Yet no one questions the value of food, sunlight and ozone in making and keeping people well and happy. It is all a question of relative value and proportion, as Triune Development contends.

I once asked a middle-aged charwoman who spent every moment that she could snatch from work or sleep reading the most exaggerated love-stories, what made her sacrifice much needed rest for that kind of trash. "Readin' them stories ain't no sacrifice ter me," she said. "I jest love 'em! I'm in heaven when I'm readin' 'bout lords an' ladies an' great folks livin' in palaces, an' wearin' dimon's big's stars; an' makin' love all day long. I go ter sleep seein' it all, real's life. It's a heap more soothin' than thinkin' I've got ter git up an' go ter scrubbin' first thing in the mornin'."

Her point of view gave me a new insight into human hunger for contrasts. She voiced the instinctive desire for even momentary escape from joyless conditions, which those who lure to moral degeneracy through drink, drugs and other forms of sensuality, understand only too well. It is the same instinct which makes dwellers in the slums eagerly seize upon the newspaper that prints the most highly colored accounts of what the millionaires on the avenues are doing; the same that leads many a

young man to ruin in gambling-houses and dens of infamy; and many a sweet girl bound to daily hard conditions of factory, workshop or store, to seek evening diversion on the brilliantly lighted highway, without a thought that its turn leads to the shady by-path, from which our perverted ideas of righteousness make it almost impossible for her to return. The same that tempts household servants to spend their wages in cheap finery, in effort to look like women who pay thousands yearly for personal adornment; the same that crowds street-cars, hotels, cafes and other public places with overdressed women and girls whose husbands and fathers are willing to pay for the show which they have no other places to display.

As well might we tell Nature not to robe herself in vernal beauty; the sun not to shine, the flowers to bloom, the birds to sing, as to tell men and women not to desire joy for its own sake, and seek expression for its inner promptings in form, color, light, music, merriment and companionship.

But it is by no means on the lower social levels only, where there is little or no pleasure, that all the suffering of disproportion can be found. Men and women there are in plenty surrounded by every luxury, whose hearts cry out for relief from the emptiness of gaieties which lack novelty; and the satiety of consciousness that nothing material is left to long for which their money will not buy. These people live in houses—not homes—and must have several to escape the boredom that

becomes intolerable after a few weeks in any one. These so-called fortunate ones suffer from the other extreme of disproportion. They lack the zest of delight in productive effort for themselves and others, an instinct fundamental as life itself.

Nature is an inexorable accountant. She squares things in her own way—but square them she does sooner or later. That one class lacks balance and proportion in one direction and another in the opposite, does not mitigate the disheartening certainty of something wanting at both extremes. The way of the world's progress provides work for all to do. Each of us must needs assume our share of its operations in a way to prove our stewardship, or pay the penalty in poverty of spiritual growth. The Law will not tolerate drones. Wherever it finds one he is shorn of the power for fulness and joy in the inner satisfactions, which alone make life worth living.

Service Opens the Heart, Enlarges the Understanding, Increases Sympathy and Helps Us to Perceive the Good in Human Nature Under Conditions Apparently Hopeless. Best of All It Teaches Us the True Meaning of the Fatherhood of God and the Brotherhood of Man.

Triune Development seeks by means which will be set forth at length in Triune Brieflets, the Quarterly Lessons of the Order, to break down false barriers, which separate man from man in the larger sense. None of us ever learn how to get the most out of life until we become inclusive, instead of exclusive. Any self-centred, narrow-minded person can set up barriers which will keep others off his immediate preserves. But singling one's self out as superior to other human kind is no gauge of real worth. The human body requires a variety of nutritious food for constant renewal of wasted tissue; the mind, expansion through exchange of ideas with men and women all along life's ranges. Education is more than college training; and social culture more than ability to reflect the manners and class prejudices of any limited set of people.

It takes keen perception, unmeasured charity, dauntless courage and willingness to both give and receive help, to make a strong and self-mastered character in any walk of life. It is as easy to be a failure in all that counts for true worth at one point in the social scale as another. Noble hearts full of helpful impulses can be found everywhere, though oftener perhaps, in the midstream of human interests than at either extreme.

In the initial stages of any work it is not easy to predict the length to which practical application of its basic principles will lead—certainly not to force results. Appeal to public confidence must be made upon the reasonableness of what is advanced.

The Triune Order of Development is based upon the Law of Equivalents. Its principles are as sound for the man of millions as the struggling laborer who finds it hard to keep a roof over his head. It stands for proportioned duty to self and balanced helpfulness to others; for Service in the broad and inclusive sense taught by the Master, whose career among men was a constant demonstration of love for the common good—the only true Socialism. Its teaching fits one for life. Learning that gives an insight into Greek and Latin, Science and Mathematics, and yet leaves a man stranded in physical or moral health, or both, sometimes with a perverted sense of spiritual responsibilities, and without ability to relate himself harmoniously to God or man, or even productively to the world of affairs, is a poor apology for education.

Men everywhere are struggling to get a right perspective of values. They are busy with spiritual and moral questions; with the rights of wealth and the sufferings of want; with production and distribution, equity and justice. And yet with constantly enlarging concepts of something needing to be done, and the desire to do it in a way to satisfy the heart's deepest needs, men in general still lack understanding of what

constitutes either a balanced spiritual or industrial order. They look outward instead of inward; down instead of up, and try by precepts to make others what they are not themselves, which is the crux of the whole matter. Men must become self-mastered before they can help others to be so. It is as true to-day as it ever was that the man who controls his own spirit is mightier than he who taketh a city.

What should we think of the builder who undertook to construct one of those marvels of human skill, which rise forty stories into the air, without seeing to it that the foundations were deep and secure? It is even more impossible to rear lofty character upon any basis but the bed-rock of proportioned growth.

Human society will never be wiser, nobler or more just than are the units which combine to make the aggregate. We have yet to learn how to direct the life-forces from gross gratification to uplifting enjoyment. To know that a laugh enters as deeply into the scheme of the whole as a prayer; that dramatic expression of joy, rhythm and the higher ideals is a vital tonic to health; that games play as important a part as work, in training muscles and nerves, eyes, hands, feet, head and heart.

It is hoped that interest in Triune Principles of Growth will in time make it possible to establish a central Home for the Triune Order, where body and character building by methods which leave nothing to haphazard chance may be seen in practical working. Such a Home would become a model for others

throughout the country—It would stand for ideals that have never been proven practical, simply because they have never been fairly tested. For the Balanced Powers of Spirit, Mind and Body that give a Man vital Self-mastery, and a Nation Collective Strength, and a true Solidarity of Human Interests.

Triune Quarterly Brieflets

Lessons of the Triune Order.

SUBJECTS FOR 1910:

WHAT IS SERVICE?

OUR PART IN THE ALL.

THINGS WORTH STRIVING FOR.

WITH EYES LIFTED.

Membership fee in the Triune Order, and Quarterly Brieflets, one dollar yearly.

NOV 5 1909

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2004

NO

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATIO
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 013 436 406 3